THE ORDER OF MASS

Quotations from and references to Scripture are appended
to this copy of *The Order of Mass* as a help to catechesis.

Original annotated text courtesy of Rev. Msgr. Bruce Harbert, former Executive Director, Secretariat of the International Commission on English in the Liturgy (ICEL). Used with permission.

The Introductory Rites

1. When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar. Then, with the ministers, he goes to the chair.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:

In the name of the Father, and of the Son, and of the Holy Spirit.[1]

The people reply:

Amen.

2. Then the Priest, extending his hands, greets the people, saying:

The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.[2]

Or:

Grace to you and peace from God our Father
and the Lord Jesus Christ.[3]

Or:

The Lord be with you.[4]

The people reply:

And with your spirit.[5]

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[1] "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the holy Spirit" (Mt 28:19).

[2] "The grace of the Lord Jesus Christ and the love of God and the fellowship of *(or participation in)* the holy Spirit be with all of you" (2 Cor 13:13).

[3] "…to all the beloved of God in Rome, called to be holy. Grace to you and peace from God our Father and the Lord Jesus Christ" (Rom 1:7; see 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; 2 Thess 1:2; Phlm 3). "Grace to you and peace" also occurs at Col 1:2; 1 Thess 1:1; Rev 1:4. See also 1 Tim 1:2; 2 Tim 1:2; Tit 1:4; 1 Pt 1:2; 2 Jn 3.

[4] "Soon, along came Boaz from Bethlehem and said to the harvesters, 'The LORD be with you,' and they replied, 'The LORD bless you'" (Ruth 2:4).

[5] "The grace of our Lord Jesus Christ be with your spirit, brothers. Amen" (Gal 6:18). "The Lord be with your spirit" (2 Tim 4:22).

In this first greeting a Bishop, instead of The Lord be with you, says:

Peace be with you.[6]

3. The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.

Penitential Act*

4. Then follows the Penitential Act, to which the Priest invites the faithful, saying:

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. Then all recite together the formula of general confession:

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,[7]
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The absolution by the Priest follows:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

The people reply:

Amen.

* From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place (as in Appendix II, pp. 000-000) as a reminder of Baptism.

[6] "On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, 'Peace be with you'" (Jn 20:19).

[7] "Then David said to God, 'I have sinned greatly in doing this thing'" (1 Chr 21:8).

Or:

5. The Priest invites the faithful to make the Penitential Act:

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

The Priest then says:

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.[8]

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.[9]

The absolution by the Priest follows:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

The people reply:

Amen.

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[8] "Hear, LORD, and have mercy, for you are a merciful God; have mercy on us, who have sinned against you" (Bar 3:2).
[9] "Let us see, O LORD, your mercy, and grant us your salvation." (Ps 85:8).

Or:

6. The Priest invites the faithful to make the Penitential Act:

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

The Priest, or a Deacon or another minister, then says the following or other invocations* with Kyrie, eleison (Lord, have mercy):

You were sent to heal the contrite of heart:[10]

Lord, have mercy. Or: Kyrie, eleison.

The people reply:

Lord, have mercy. Or: Kyrie, eleison.

The Priest:

You came to call sinners:[11]

Christ, have mercy. Or: Christe, eleison.

The people:

Christ, have mercy. Or: Christe, eleison.

The Priest:

You are seated at the right hand of the Father to intercede for us:[12]

Lord, have mercy. Or: Kyrie, eleison.

The people:

Lord, have mercy. Or: Kyrie, eleison.

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* Sample invocations are found in Appendix VI, pp. 000-000.

[10] "[The LORD] heals the brokenhearted; he binds up all their wounds," (Ps 147:3); "The spirit of the Lord GOD is upon me, because the LORD has anointed me; He has sent me to bring good news to the afflicted, to bind up the brokenhearted, To proclaim liberty to the captives, release to the prisoners" (Is 61:1).

[11] "Go and learn the meaning of the words, 'I desire mercy, not sacrifice.' I did not come to call the righteous but sinners" (Mt 9:13).

[12] "Who will condemn? It is Christ (Jesus) who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us" (Rom 8:34); "…in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens" (Eph 1:19-20); "If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God" (Col 3:1); "When he had accomplished purification from sins, he took his seat at the right hand of the Majesty on high" (Heb 1:3); "Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them" (Heb 7:25).

The absolution by the Priest follows:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

The people reply:

Amen.

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7. The Kyrie eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.

V. Lord, have mercy. R. Lord, have mercy.
V. Christ, have mercy. R. Christ, have mercy.
V. Lord, have mercy. R. Lord, have mercy.

Or:

V. Kyrie, eleison. R. Kyrie, eleison.
V. Christe, eleison. R. Christe, eleison.
V. Kyrie, eleison. R. Kyrie, eleison.

8. Then, when it is prescribed, this hymn is either sung or said:

Glory to God in the highest,
and on earth peace to people of good will.[13]

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,[14]
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

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[13] "Glory to God in the highest and on earth peace to those on whom his favor rests" (Lk 2:14).
[14] "Behold, the Lamb of God, who takes away the sin of the world" (Jn 1:29).

For you alone are the Holy One,[15]
you alone are the Lord,[16]
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

9. When this hymn is concluded, the Priest, with hands joined, says:

Let us pray.

And all pray in silence with the Priest for a while.

Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:

Amen.

[15] "For you alone are holy" (Rev 15:4).
[16] "Let them know that you alone, you whose name is the LORD, are the Most High over all the earth." (Ps 83:19).

The Liturgy of the Word

10. Then the reader goes to the ambo and reads the First Reading, while all sit and listen.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

11. The psalmist or cantor sings or says the Psalm, with the people making the response.

12. After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

13. There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.

14. Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

Your blessing, Father.

The Priest says in a low voice:

May the Lord be in your heart and on your lips,
that you may proclaim his Gospel worthily and well,
in the name of the Father and of the Son ✠ and of the Holy Spirit.

The Deacon signs himself with the Sign of the Cross and replies:

Amen.

If, however, a Deacon is not present, the Priest, bowing before the altar, says quietly:

Cleanse my heart and my lips, almighty God,[17]
that I may worthily proclaim your holy Gospel.

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[17] "Then I said, 'Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips, and my eyes have seen the King, the LORD of hosts!' Then one of the seraphim flew to me, holding an ember which he had taken with tongs from the altar. He touched my mouth with it. 'See,' he said, 'now that this has touched your lips, your wickedness is removed, your sin purged'" (Is 6:5-7).

15. *The Deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:*

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to N.

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:

Glory to you, O Lord.

Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

16. *At the end of the Gospel, the Deacon, or the Priest, acclaims:*

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

Through the words of the Gospel
may our sins be wiped away.

17. *Then follows the Homily, which is to be preached by a Priest or Deacon on all Sundays and Holydays of Obligation; on other days, it is recommended.*

18. At the end of the Homily, the Symbol or Profession of Faith or Creed, when prescribed, is either sung or said:

An alternate musical setting of the Creed may be found in Appendix I, pp. 000-000.

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.[18]

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

At the words that follow up to and including and became man, all bow.

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord,[19] the giver of life,[20]
who proceeds from the Father[21] and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.[22]

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[18] "For in him all things were created all things in heaven and on earth, the visible and the invisible" (Col 1:16).
[19] "Now the Lord is the Spirit…" (2 Cor 3:17).
[20] "but the Spirit gives life" (2 Cor 3:6).
[21] "the Spirit of truth that proceeds from the Father" (Jn 15:26).
[22] "for no prophecy ever came through human will; but rather human beings moved by the holy Spirit spoke under the influence of God" (2 Pt 1:21).

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

19. Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

At the words that follow, up to and including the Virgin Mary, all bow.

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

20. Then follows the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers.

The Liturgy of the Eucharist

21. When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

22. It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

23. The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.[23]

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.[24]

24. The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

25. The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine[25] and work of human hands,
it will become our spiritual drink.[26]

Then he places the chalice on the corporal.

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[23] "I am the bread of life" (Jn 6:48).
[24] "…the creator, who is blessed forever" (Rom 1:25); "God who is over all be blessed forever" (Rom 9:5).
[25] "I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father" (Mt 26:29).
[26] "and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ" (1 Cor 10:4).

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

26. After this, the Priest, bowing profoundly, says quietly:

With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.[27]

27. If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

28. Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

Wash me, O Lord, from my iniquity
and cleanse me from my sin.[28]

29. Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

The people rise and reply:

May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.

30. Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:

Amen.

[27] "But with contrite heart and humble spirit let us be received… So let our sacrifice be in your presence today and find favor before you" (Dan 3:39-40).
[28] "Wash me completely from my iniquity, and cleanse me from my sin" (Ps 51:4).

THE EUCHARISTIC PRAYER

31. Then the Priest begins the Eucharistic Prayer.

Extending his hands, he says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest, with hands extended, continues the Preface.

At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:

Holy, Holy, Holy Lord God of hosts.[29]
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.[30]

Or:

32. In all Masses, the Priest celebrant is permitted to sing parts of the Eucharistic Prayer provided with musical notation below, pp. 000ff., especially the principal parts.

In Eucharistic Prayer I, the Roman Canon, the words included in brackets may be omitted.

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[29] "One cried out to the other: 'Holy, holy, holy is the LORD of hosts! All the earth is filled with his glory!'" (Is 6:3); "Holy, holy, holy is the Lord God almighty" (Rev 4:8).
[30] "The crowds preceding him and those following kept crying out and saying: 'Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest'" (Mt 21:9).

THE EUCHARISTIC PRAYERS

EUCHARISTIC PRAYER I
(THE ROMAN CANON)

83. V. The Lord be with you.
R. And with your spirit.

V. Lift up your hearts.
R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.
R. It is right and just.

Then follows the Preface to be used in accord with the rubrics, which concludes:

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

84. The Priest, with hands extended, says:

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:

He joins his hands and says

that you accept

He makes the Sign of the Cross once over the bread and chalice together, saying:

and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,

With hands extended, he continues:

which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant N. our Pope
and N. our Bishop,[*]
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

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[*] Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

85. Commemoration of the Living.

Remember, Lord, your servants N. and N.

The Priest joins his hands and prays briefly for those for whom he intends to pray.

Then, with hands extended, he continues:

and all gathered here,
whose faith and devotion are known to you.
For them, we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,[31]
the eternal God, living and true.

86. Within the Action.

In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
† and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian)
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord. Amen.)

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[31] "My vows to the LORD I will fulfill before all his people" (Ps 116:14, 18). See Ps 22:26; 50:14; 56:13; 61:9; 65:2; 66:13.

PROPER FORMS OF THE *COMMUNICANTES*

On the Nativity of the Lord and throughout the Octave

Celebrating the most sacred night (day)
on which blessed Mary the immaculate Virgin
brought forth the Savior for this world,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

On the Epiphany of the Lord

Celebrating the most sacred day
on which your Only Begotten Son,
eternal with you in your glory,
appeared in a human body, truly sharing our flesh,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

From the Mass of the Easter Vigil until the Second Sunday of Easter

Celebrating the most sacred night (day)
of the Resurrection of our Lord Jesus Christ in the flesh,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

On the Ascension of the Lord

Celebrating the most sacred day
on which your Only Begotten Son, our Lord,
placed at the right hand of your glory
our weak human nature,
which he had united to himself,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

On Pentecost Sunday

Celebrating the most sacred day of Pentecost,
on which the Holy Spirit
appeared to the Apostles in tongues of fire,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

87. With hands extended, the Priest continues:

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.

He joins his hands.

(Through Christ our Lord. Amen.)

From the Mass of the Easter Vigil until the Second Sunday of Easter

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family,
which we make to you
also for those to whom you have been pleased to give
the new birth of water and the Holy Spirit,
granting them forgiveness of all their sins;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.

He joins his hands.

(Through Christ our Lord. Amen.)

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88. Holding his hands extended over the offerings, he says:

Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual[32] and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

He joins his hands.

[32] "I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship" (Rom 12:1); "like newborn infants, long for pure spiritual milk…" (1 Pt 2:2).

89. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

On the day before he was to suffer,

He takes the bread
and, holding it slightly raised above the altar, continues:

he took bread in his holy and venerable hands,

He raises his eyes.

and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

90. After this, the Priest continues:

In a similar way, when supper was ended,

He takes the chalice
and, holding it slightly raised above the altar, continues:

he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY[33]
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

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[33] "Drink from it, all of you, for this is the blood of my covenant, which will be shed on behalf of many for the forgiveness of sins" (Mt 26:27-28); "This is the blood of my covenant, which will be shed for many" (Mk 14:24); see also Is 52:13—53:12, especially 53:12: "[he] bore the sins of many, and interceded for the transgressors."

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

91. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.[34]

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,[35]
for by your Cross and Resurrection
you have set us free.

92. Then the Priest, with hands extended, says:

Therefore, O Lord,
as we celebrate the memorial of the blessed Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life[36]
and the Chalice of everlasting salvation.[37]

[34] "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes" (1 Cor 11:26).
[35] "…we know that this is truly the savior of the world" (Jn 4:42).
[36] "I am the bread of life" (Jn 6:35, 48).
[37] "The cup of salvation I will raise; I will call on the name of the LORD" (Ps 116:13).

93. Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,[38]
the sacrifice of Abraham, our father in faith,[39]
and the offering of your high priest Melchizedek,[40]
a holy sacrifice, a spotless victim.

94. Bowing, with hands joined, he continues:

In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation at the altar[41]
receive the most holy Body and Blood of your Son,

He stands upright again and signs himself with the Sign of the Cross, saying:

may be filled with every grace and heavenly blessing.

He joins his hands.

(Through Christ our Lord. Amen.)

95. Commemoration of the Dead

With hands extended, the Priest says:

Remember also, Lord, your servants N. and N.,
who have gone before us with the sign of faith
and rest in the sleep of peace.

He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.

He joins his hands.

(Through Christ our Lord. Amen.)

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[38] "while Abel, for his part, brought the fatty portion of the firstlings of his flock" (Gen 4:4).
[39] Gen 15:7-21; 22:1-14.
[40] Gen 14:18-20.
[41] "Look at Israel according to the flesh; are not those who eat the sacrifices participants in the altar?" (1 Cor 10:18).

96. He strikes his breast with his right hand, saying:

To us, also, your servants, who, though sinners,

And, with hands extended, he continues:

hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,
(Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua,
Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,

He joins his hands.

through Christ our Lord.

97. And he continues:

Through whom
you continue to make all these good things, O Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.

98. He takes the chalice and the paten with the host and, raising both, he says:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

EUCHARISTIC PRAYER II

99. Although it is provided with its own Preface, this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.

V. The Lord be with you.
R. And with your spirit.

V. Lift up your hearts.
R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.
R. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks, Father most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Savior and Redeemer,
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the Saints
we declare your glory,
as with one voice we acclaim:

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

100. The Priest, with hands extended, says:

You are indeed Holy, O Lord,
the fount of all holiness.

101. He joins his hands and, holding them extended over the offerings, says:

Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,

He joins his hands
and makes the Sign of the Cross once over the bread and the chalice together, saying:

so that they may become for us
the Body and ✠ Blood of our Lord Jesus Christ.

He joins his hands.

102. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

At the time he was betrayed
and entered willingly into his Passion,

He takes the bread
and, holding it slightly raised above the altar, continues:

he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

103. After this, he continues:

In a similar way, when supper was ended,

He takes the chalice
and, holding it slightly raised above the altar, continues:

he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

104. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

105. Then the Priest, with hands extended, says:

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life[42] and the Chalice of salvation,[43]
giving thanks that you have held us worthy
to be in your presence and minister to you.

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,[44]
together with N. our Pope and N. our Bishop[*]
and all the clergy.

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[*] Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

[42] "I am the bread of life" (Jn 6:35, 48).

[43] "The cup of salvation I will raise" (Ps 116:13).

[44] "and so one who fears is not yet perfect in love" (1 Jn 4:18).

In Masses for the Dead, the following may be added:

Remember your servant N.,
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with your Son in a death like his,[45]
may also be one with him in his Resurrection.

Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.[46]
Have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of God,
with the blessed Apostles,
and all the Saints who have pleased you throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you

He joins his hands.

through your Son, Jesus Christ.

106. He takes the chalice and the paten with the host and, raising both, he says:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

[45] "For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection" (Rom 6:5).
[46] "How blessed the people… who walk, O LORD, in the light of your face" (Ps 89:16).

EUCHARISTIC PRAYER III

107. V. The Lord be with you.
R. And with your spirit.

V. Lift up your hearts.
R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.
R. It is right and just.

Then follows the Preface to be used in accord with the rubrics, which concludes:

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

108. The Priest, with hands extended, says:

You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.[47]

109. He joins his hands and, holding them extended over the offerings, says:

Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,

He joins his hands
and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become the Body and ✠ Blood
of your Son our Lord Jesus Christ,

He joins his hands.

at whose command we celebrate these mysteries.

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[47] "From the rising of the sun to its setting, praised be the name of the LORD" (Ps 113:3); "From the rising of the sun to its setting, my name is great among the nations; Incense offerings are made to my name everywhere, and a pure offering; For my name is great among the nations, says the LORD of hosts" (Mal 1:11).

110. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

For on the night he was betrayed

He takes the bread
and, holding it slightly raised above the altar, continues:

he himself took bread,
and, giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

111. After this, he continues:

In a similar way, when supper was ended,

He takes the chalice
and, holding it slightly raised above the altar, continues:

he took the chalice,
and, giving you thanks, he said the blessing,
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

112. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

113. Then the Priest, with hands extended, says:

Therefore, O Lord, as we celebrate the memorial
of the saving Passion of your Son,
his wondrous Resurrection
and Ascension into heaven,
and as we look forward to his second coming,
we offer you in thanksgiving
this holy and living sacrifice.

Look, we pray, upon the oblation of your Church
and, recognizing the sacrificial Victim by whose death
you willed to reconcile us to yourself,
grant that we, who are nourished
by the Body and Blood of your Son
and filled with his Holy Spirit,
may become one body, one spirit in Christ.

May he make of us
an eternal offering to you,
so that we may obtain an inheritance with your elect,[48]
especially with the most Blessed Virgin Mary, Mother of God,
with your blessed Apostles and glorious Martyrs

[48] "Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you" (1 Pt 1:3-4).

(with Saint N.: the Saint of the day or Patron Saint)
and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing help.

May this Sacrifice of our reconciliation,
we pray, O Lord,
advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant N. our Pope and N. our Bishop,*
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.[49]

Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.
† To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory

He joins his hands.

through Christ our Lord,
through whom you bestow on the world all that is good. †

114. He takes the chalice and the paten with the host and, raising both, he says:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

[49] "The people whom I formed for myself, that they might recount my praise" (Is 43:21); "a people of his own" (1 Pt 2:9).

115. When this Eucharistic Prayer is used in Masses for the Dead, the following may be said:

† Remember your servant N.
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with your Son in a death like his,[50]
may also be one with him in his Resurrection,
when from the earth
he will raise up in the flesh those who have died,
and transform our lowly body
after the pattern of his own glorious body.
To our departed brothers and sisters, too,
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory,
when you will wipe away every tear from our eyes.[51]
For seeing you, our God, as you are,
we shall be like you for all the ages
and praise you without end,

He joins his hands.

through Christ our Lord,
through whom you bestow on the world all that is good. †

[50] "For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection" (Rom 6:5).

[51] "For the Lamb who is in the center of the throne will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes" (Rev 7:17); "God himself will always be with them (as their God). He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, (for) the old order has passed away" (Rev 21:3-4).

EUCHARISTIC PRAYER IV

116. It is not permitted to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of the history of salvation.

V. The Lord be with you.
R. And with your spirit.

V. Lift up your hearts.
R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.
R. It is right and just.

It is truly right to give you thanks,
truly just to give you glory, Father most holy,
for you are the one God living and true,
existing before all ages and abiding for all eternity,
dwelling in unapproachable light;
yet you, who alone are good, the source of life,
have made all that is,
so that you might fill your creatures with blessings
and bring joy to many of them by the glory of your light.

And so, in your presence are countless hosts of Angels,
who serve you day and night
and, gazing upon the glory of your face,
glorify you without ceasing.

With them we, too, confess your name in exultation,
giving voice to every creature under heaven,
as we acclaim:

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

117. The Priest, with hands extended, says:

We give you praise, Father most holy,
for you are great
and you have fashioned all your works
in wisdom and in love.
You formed man in your own image[52]

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[52] "Then God said: 'Let us make human beings in our image'" (Gen 1:26).

and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he might have dominion over all creatures.[53]
And when through disobedience he had lost your friendship,
you did not abandon him to the domain of death.
For you came in mercy to the aid of all,
so that those who seek might find you.
Time and again you offered them covenants
and through the prophets
taught them to look forward to salvation.

And you so loved the world, Father most holy,
that in the fullness of time[54]
you sent your Only Begotten Son to be our Savior.
Made incarnate by the Holy Spirit
and born of the Virgin Mary,
he shared our human nature
in all things but sin.[55]
To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.[56]
To accomplish your plan,
he gave himself up to death,
and, rising from the dead,
he destroyed death and restored life.

And that we might live no longer for ourselves
but for him who died and rose again for us,[57]
he sent the Holy Spirit from you, Father,
as the first fruits for those who believe,
so that, bringing to perfection his work in the world,
he might sanctify creation to the full.[58]

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[53] "Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth" (Gen 1:26).
[54] "But when the fullness of time had come, God sent his Son" (Gal 4:4).
[55] "For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin" (Heb 4:15).
[56] "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free" (Lk 4:18).
[57] "He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised" (2 Cor 5:15).
[58] "and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies" (Rom 8:23).

118. He joins his hands and, holding them extended over the offerings, says:

Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,

He joins his hands
and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become
the Body and ✠ Blood of our Lord Jesus Christ

He joins his hands.

for the celebration of this great mystery,
which he himself left us
as an eternal covenant.[59]

119. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

For when the hour had come
for him to be glorified by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:[60]
and while they were at supper,

He takes the bread
and, holding it slightly raised above the altar, continues:

he took bread, blessed and broke it,
and gave it to his disciples, saying,

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

120. After this, he continues:

In a similar way,

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[59] "Thus my covenant will be in your flesh as an everlasting covenant" (Gen 17:13).
[60] "Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end" (Jn 13:1).

He takes the chalice
and, holding it slightly raised above the altar, continues:

taking the chalice filled with the fruit of the vine,[61]
he gave thanks,
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

121. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

122. Then, with hands extended, the Priest says:

Therefore, O Lord,
as we now celebrate the memorial of our redemption,
we remember Christ's Death
and his descent to the realm of the dead,
we proclaim his Resurrection

[61] "I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father" (Mt 26:29).

and his Ascension to your right hand,
and, as we await his coming in glory,
we offer you his Body and Blood,
the sacrifice acceptable to you
which brings salvation to the whole world.

Look, O Lord, upon the Sacrifice
which you yourself have provided for your Church,
and grant in your loving kindness
to all who partake of this one Bread and one Chalice
that, gathered into one body by the Holy Spirit,
they may truly become a living sacrifice in Christ
to the praise of your glory.[62]

Therefore, Lord, remember now
all for whom we offer this sacrifice:
especially your servant N. our Pope,
N. our Bishop,* and the whole Order of Bishops,
all the clergy,
those who take part in this offering,
those gathered here before you,
your entire people,
and all who seek you with a sincere heart.

Remember also
those who have died in the peace of your Christ
and all the dead,
whose faith you alone have known.

To all of us, your children,
grant, O merciful Father,
that we may enter into a heavenly inheritance[63]
with the Blessed Virgin Mary, Mother of God,
and with your Apostles and Saints in your kingdom.
There, with the whole of creation,
freed from the corruption of sin and death,
may we glorify you through Christ our Lord,

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* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

[62] "I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship" (Rom 12:1).

[63] "Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you" (1 Pt 1:3-4).

He joins his hands.

through whom you bestow on the world all that is good.

123. He takes the chalice and the paten with the host and, raising both, he says:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

The Communion Rite

124. After the chalice and paten have been set down, the Priest, with hands joined, says:

At the Savior's command
and formed by divine teaching,
we dare to say:

He extends his hands and, together with the people, continues:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

Or:

Alternate musical settings of the Lord's Prayer may be found in Appendix I, pp. 000-000.

125. With hands extended, the Priest alone continues, saying:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.[64]

He joins his hands.

The people conclude the prayer, acclaiming:

For the kingdom,
the power and the glory are yours
now and for ever.

[64] "as we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ" (Tit 2:13).

126. Then the Priest, with hands extended, says aloud:

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you;[65]
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.

He joins his hands.

Who live and reign for ever and ever.

The people reply:

Amen.

127. The Priest, turned towards the people, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

128. Then, if appropriate, the Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

129. Then he takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.

130. Meanwhile the following is sung or said:

Lamb of God, you take away the sins of the world,[66]
have mercy on us.
Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
grant us peace.

---

[65] "Peace I leave with you; my peace I give to you" (Jn 14:27).
[66] "The next day he saw Jesus coming toward him and said, 'Behold, the Lamb of God, who takes away the sin of the world'" (Jn 1:29).

Or:

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

131. Then the Priest, with hands joined, says quietly:

Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.

Or:

May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.

132. The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.[67]

And together with the people he adds once:

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.[68]

[67] "Then the angel said to me, 'Write this: Blessed are those who have been called to the wedding feast of the Lamb'" (Rev 19:9).

[68] "And Jesus went with them, but when he was only a short distance from the house, the centurion sent friends to tell him, 'Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed'" (Lk 7:6-7).

133. The Priest, facing the altar, says quietly:

May the Body of Christ
keep me safe for eternal life.

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

May the Blood of Christ
keep me safe for eternal life.

And he reverently consumes the Blood of Christ.

134. After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:

The Body of Christ.

The communicant replies:

Amen.

And receives Holy Communion.

If a Deacon also distributes Holy Communion, he does so in the same manner.

135. If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.

136. While the Priest is receiving the Body of Christ, the Communion Chant begins.

137. When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.

138. Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

139. Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:

Amen.

The Concluding Rites

140. If they are necessary, any brief announcements to the people follow here.

141. Then the dismissal takes place. The Priest, facing the people and extending his hands, says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest blesses the people, saying:

May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.

The people reply:

Amen.

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142. On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people (cf. pp. 000ff.).

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143. In a Pontifical Mass, the celebrant receives the miter and, extending his hands, says:

The Lord be with you.

All reply:

And with your spirit.

The celebrant says:

Blessed be the name of the Lord.

All reply:

Now and for ever.[69]

The celebrant says:

Our help is in the name of the Lord.

All reply:

Who made heaven and earth.[70]

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[69] "May the name of the LORD be blest both now and forevermore" (Ps 113:2).
[70] "Our help is in the name of the LORD, who made heaven and earth" (Ps 124:8).

Then the celebrant receives the pastoral staff, if he uses it, and says:

May almighty God bless you,

making the Sign of the Cross over the people three times, he adds:

the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

All:

Amen.

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144. Then the Deacon, or the Priest himself, with hands joined and facing the people, says:

Go forth, the Mass is ended.

Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace.

The people reply:

Thanks be to God.

145. Then the Priest venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.

146. If any liturgical action follows immediately, the rites of dismissal are omitted.